the Chaplain

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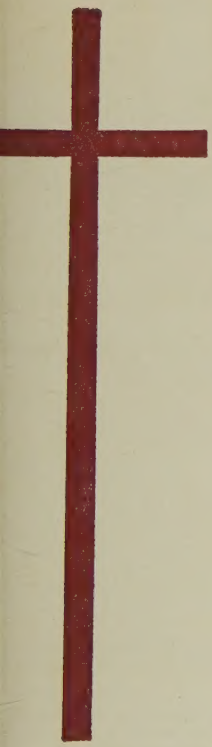

Christian Education in the Armed Forces

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Battle for the Minds of Men *by Otto Dibelius*

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The Hainerberg Chapel Story (Wiesbaden) *by Benjamin J. Shinn*

•

What About the "Unified Curriculum"? *by John Ribble*

•

The Link Is Your Tool *by Lawrence P. Fitzgerald*

•

The Chaplaincy Program in Holland *by A. C. J. van der Poel*

OCTOBER 1957

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the Chaplain

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All scripture quotations, unless otherwise designated, are from the Revised Standard Version of the Bible.

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AT YOUR SERVICE

Announcement

Two new writing awards in the field of religious books will be presented in 1958 by the Bethany Press.

The Bethany Book Awards will be presented in two categories: (1) in the general area of the Christian religion and (2) specifically relating to Christian Churches (Disciples of Christ).

For the winning manuscript in each category, the award is $2,500 plus $500 advance on royalties. Awards are open to authors of any religious affiliation, nationality, or race.

All manuscripts must be received between April 1, 1958, and July 1, 1958.

Complete information and rules may be secured from the Bethany Press, Box 179, St. Louis 3, Mo.

Suggestion: Why not try for that first award by telling the story of the church's ecumenical ministry in the armed forces?

Films

More than 600 Universal-International and J. Arthur Rank features now available in 16mm films are listed in the new 1957-58 illustrated catalog from United World Films, Inc., 1445 Park Ave., New York 29, N.Y. The catalog is available if requested on your official letterhead.

Includes not only entertainment films but also teaching films, religious films, and free films for users of sponsored motion pictures.

Publications

The 1957-58 edition of *A Guide to Books on Recreation* contains an annotated list of over 850 selected tit from 125 publishers. For 25¢, m be obtained from National Recr tion Association, Department AF, W. 8th St., New York 11, N.Y.

To help you determine travel co in advance, a newly revised 220-pa manual contains full information car rentals at more than 1,000 A Rent-a-Car locations in the U.S. a 36 other countries. Includes 48 pa of maps and mileage charts. Lists package tours in Great Britain, I land, and the U.S.

Available on request from A Rent-a-Car System, 184 High Boston 10, Mass.

A Christmas message from J. Phillips is entitled *God with* Published Aug. 20, at 35¢, by Macmillan Co., 60 Fifth Ave., N York 11, N.Y.

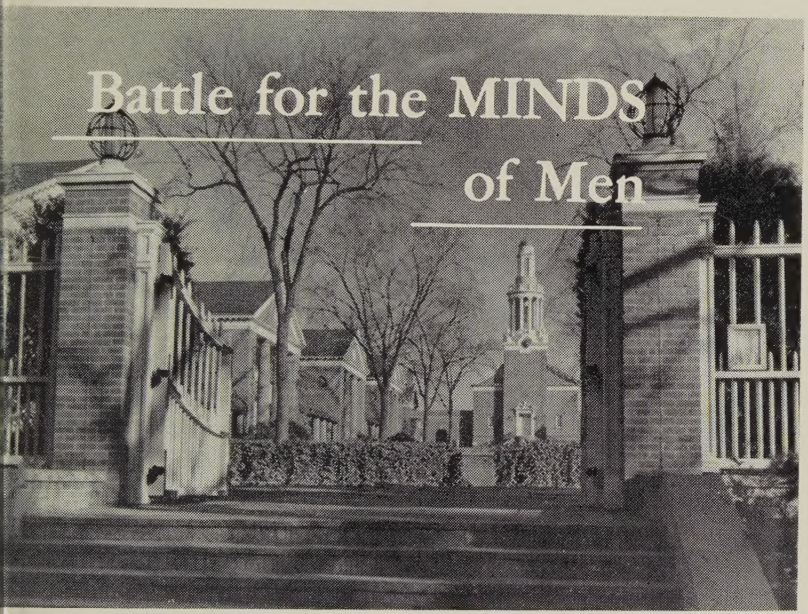
Plays for the Church is a 40-p booklet just published for the Dep ment of Worship and the Arts of National Council of Churches. Th is said to be "no comparable listin for it represents the thinking of p ple experienced in many aspects religious drama.

Order from Office of Publicat and Distribution, 120 E. 23rd New York 10, N.Y. 50¢ a copy p 5¢ for mailing.

Public Affairs Pamphlets are a available in two sample kits of titles each ($3.50 for one kit; $ for both). Kit No. 2, the "Ma Resource Packet," deals with to such as *Building Your Marriage*, *You Want to Adopt a Baby*, *I Marry Outside My Religion*, *Me Health Is a Family Affair*, etc. Kit 1 is a "Child Development Pack

Order from Public Affairs P phlets 22 E. 38th St., New York

Battle for the MINDS of Men



WCC Photo

Sterling Divinity Quadrangle, Yale University, New Haven, Connecticut scene of numerous summer meetings of the World Council of Churches

By KARL FRIEDRICH OTTO DIBELIUS

Bishop of Berlin-Brandenburg
A President of the World Council of Churches

The following article is taken in a public address delivered g. 1 in New Haven.
ometimes called "Bishop of t and West," the author finds st of his five million parishion- in Germany's East Zone.
s chairman of the Council of Evangelical Church in Ger- ny (EKID), he is the nominal der of more than 40 million testants.

ONE KIND of battle shall continue to be fought. It is the battle for the minds of men. Each lesson at school, each lecture at college, each sermon in church or chapel, each public meeting, each newspaper article, each serious conversation between parents and children, is a meaningful part of the battle for the minds of men.

In this battle a great task is assigned to the church of Christ.

The church is called to defend and advance that liberty in which man can rise to participate in God's thinking and design. Then man shall be free to express in all his walks and ways of life a loyal partnership with Jesus Christ so that the intent of God's creation may be brought to full realization.

This battle for the minds of men is as old as the church herself. Some have said that it is useless to be a Christian because in its nearly 2,000 years of history Christianity has not safeguarded for mankind any improved ways of thinking and living. Now when this is said, I can hear my friend the Bishop of Hannover (Hanns Lilje) repeating his answer that it would be equally appropriate to say that soap is useless because soap, too, has been here for thousands of years and yet men have again and again become dirty. Clearly the church has to engage herself in the minds of men afresh in every generation. This is, indeed, what the church does. In every century she applies the methods required by the circumstances of the time.

In our century the powers of many a state are set against the lines of action to which the church of Christ is committed. History has seen this kind of confrontation before. The history of the church's foreign mission has quite a number of examples in which the power of the state violently counteracted the outreach of the Christian gospel. I need only mind you of the extirpation Christians in Japan to indic that for centuries a country been barred from the message Christ. In *our* century, however is an area covering at least half this planet in which modern talitarian states have entered battle for the minds of men.

We in Germany experien this engagement with the st under the Nazis. It is true, course, that in their official p lamations the Nazis always ma tained that they stood for w they called "positive Christiani In truth, however, and in th real practice they fought aga everything related to the gospe Christ and his church.

And now we have Commun in its various forms—in Ru China, Yugoslavia, in the Zone of Germany, in Poland, H gary, and in the Balkan st Wherever Communism attai dominating power, there the fare against the church of Ch began at once.

It is often said, and very m stressed in the East Zone of many, that this is not a war against religion in general against Christianity in partic The real position is said t this: The church tied herse the ruling powers of the pa closely that a revolution detl ing those old political powers by necessity also directed ag the respective churches.

This evaluation of the past con-
ns an element of truth with re-
ct to some of the countries
ntioned before. That the
urch was tied up closely with
ruling political powers was
ainly the case in czarist Rus-
and it could also be said of
churches in Hungary and in
eastern parts of the Mediter-
ean area. In all those countries
et me repeat it—we could
dly have expected anything
er than that the revolutionary
vement should have directed
full force against a church
h such a power position.

f we come to Poland and
choslovakia, however, we can
erve a somewhat different situa-
n. Since 1914 neither the Or-
dox nor the Roman Church
l any such predominance in the
of the nation. Neither in Po-
d nor in Czechoslovakia was
re any historic necessity by
ich a social upheaval was
nd to evoke a general anti-
urch drive.

Let me take another example—
situation in *China*. In this
e country of some 460 million
abitants a tiny fraction—less
n two per cent—are Christians.
d yet no part of the population
attacked by the totalitarian
rpers at greater speed and with
ter vehemence than these less
n two per cent. It is evident
m all the examined facts that
continued persecution of the
istian churches is not primari-
ly due to their relationship with old political systems. The extensive persecution must have reasons deeper than this.

WHAT, then, *are* the fundamental reasons? To answer this question, we must point to the depth of our basic convictions. Ours is not a church with the earthly authority of a Holy See or envoys and other diplomatic instruments attached to it. Ours is the church of a constant reformation through the guidance of the Holy Spirit moving us whence and where he will. Under his guidance, it has been both the tradition of the early fathers and the teaching of the Reformation that the church of Christ has no other commitment than to present his gospel, unfolding thus his ministry of reconciliation. The gospel, however, shall not go forth into a vacuum, just as it shall not return empty. Nor is it God's will that this gospel be presented in a mere ghetto. The gospel was written down for the sake of winning the minds of men. And each man is a member of some community. Each one lives his life in fellowship with other men and within the social framework adopted by that community.

It is also according to Scripture and the findings of the Reformation that in all these forms of community life man has to prove his faith in everyday practice. The Christian faith demands much

more than just an affirmation of mind and reason. What is more essential is in reality that the impact of Jesus Christ's message and life be re-enacted as a working factor through the personal response of our life with Christ. As St. Paul writes to the Colossians: "Whatever you do, in word or deed, do everything in the name of the Lord Jesus." Now the gospel does not issue prescriptions as to how a Christian should construct a motor car or furnish a university building. But it *does* say something about the aims and motives that should animate the human mind and soul in all their undertakings.

It is at this point that we see the battle for the minds of men reaching down to its ultimate depth.

Here is what the totalitarian state says: All spheres of work and life are *mine*. My rule covers not merely outward administrations and public relations. My rule is over the *souls and minds* of men! I command, says the state, that thou shalt hate thine enemy, namely, the bourgeois. I command, says the state, that thy children be brought up in the spirit of class hatred. I command, says the state, that thou shalt use thy vacation time engaging in some political propaganda. To all of this the church of Christ can only say her everlasting *No*.

By her very nature the church finds her capacity for earthly adjustment *limited* because in h center there is the personal G revealed in Jesus Christ. With authority given to him in heav and on earth, he stands out as t real way to life in its fullness; a in the battle for the minds of m this means: Where we live our l with Christ, in a real response his brotherly call and outgoi message, there also is perso guidance demanding personal f lowing, personal loyalty, perso solidarity, and personal sacrifi Without this wholeness of God-given life, man's end doomed to become shallow a mean, vile and self-destructive.

It is, however, of the essence our personal partnership in f lowing Christ that the churc of the Protestant inheritance sh be ready to say to totalitar rulers anywhere on this ear "We are willing to obey in c ward matters. But wherever ma conscience is involved, there shall uphold our supreme c mitment enshrined in the wo of the apostle: 'We must o God rather than men.'"

For 12 years in succession called out to the Nazis this say of St. Peter's so consistently repeatedly that the Nazi lea became allergic. Theirs was fin a nervous obsession. As soon as shaped our lips to enunciate th beginning words "We must," t those mighty Nazis became t fied or furious or both. We not surrender to their fury.

Through her partnership in ristian obedience, the true ostolic church emerged as the sic denial of any totalitarian stem. There is a considerable mber, and now I may say a *ris-* number, of men and women the Eastern hemisphere who ow how to evaluate the reward- necessity of obeying God her than men. And as long as s number of Christ's followers on the increase, the fine experi- ce which I can pass on to you is is: The state calling itself totali- ian is not really totalitarian at . The church has liberated the ole realm of conscience, sepa- ing it from the domain of state thority. A boundary has been up for the state, and already see that it is a vulnerable state, h inner contradictions.

E would naturally prefer a ation in which the totalitarian te is paying at least some *factual* pect to the existence of millions Christian people holding fast their confession of faith. Man never been and never will be tional being only. In the prac- l life of any nation, commu- , and class, many elements can together which to the doc- naires might seem to be incom- ible. If only the state would re- t the realm of conscience, the l negative aspect of the rch's obedience might well be inished even in the eyes of secular rulers.

Meanwhile, we may help to see to it that the church's authority, which is no other than the authority of Christ, may not be misconstrued in the end. If some censors in modern totalitarian states accuse us of promulgating subversive demands whenever we pray at home or in the congregation "Thy Kingdom come," we become joyfully aware that this prayer reaches out far beyond the area of political revolution. We find the meaningful prayer protecting our inner realm, purifying our sense of expectancy, and strengthening our hope. If another censor is criticizing Christ's saying as we have it in his Sermon on the Mount that we shall love our enemies, if here the censor argues that this saying amounts to a weakening in the commitment to the class struggle, we in the church of Christ will make it evident with all the light and clarity of the gospel that the interest of *one* class is not the whole of the coming Kingdom's concern and certainly not a justification for misconstruing our Lord and Saviour's sayings.

The good fight that we as Christians are called upon to fight is not tied up with any earthly interest, be it that of a class, a race, a nation, or any political system. The battle we must fight "with all our might" is the battle for the glorious liberty that God has granted to his children.

Is Your Tool

By LAWRENCE P. FITZGERAL

Editor of THE LINK

Director of the Department of Min try to Armed Forces Personnel, T General Commission on Chapla and Armed Forces Personnel

JOHN EDGAR HOOVER of the FBI speaks of "the strut of smut." Pornography in the form of "comic" books, decks of cards, photographs, risqué pictures, animated flip booklets, is widespread. Hoover says, " I believe pornography is a major cause of sex violence."

It is important, of course, to fight this indecent literature. Washington, D.C., has a "Churchmen's Committee for Decent Publications" and is digging into the problem. Chaplains are trying to do something about it in the armed forces.

But isn't it true that the best way to fight evil is through the positive use of the good? Don't say Don't. Do say Do. The Scottish preacher Thomas Chalmers had a famous sermon entitled "The Expulsive Power of a New Affection." When the light is turned on, the darkness is dispelled. When love comes in, hate goes out. The pattern of the peddlars of smut is—Get young people to listen to it, look at it, think about it; and soon they'll do Psychologically, they're rig What Christian teachers must is substitute the good for the e Get young people to listen to good, look at it, think about and soon they'll do it. The proverb is true: "As a man thi eth in his heart, so is he." A Paul: "Whatever is true, wh ever is honorable, whatever just, whatever is pure, whate is lovely, whatever is gracious, think about these things."

Our purpose in the product of THE LINK magazine is to you chaplains a tool of *wholes reading material* that will your fellows think of the dec the pure, the lovely, the godl is first of all a reading maga

e are trying to get material that
l be interesting, informing, and
piring—reading matter that
l give a lift to life, that will
w a fellow that it is better to
decent than vulgar, that Jesus
s right when he said, "Happy
the pure in heart."

We hope, therefore, that THE
NK will have the widest distri-
tion, that chaplains will not
rely drop a stack of the maga-
es in the back of the chapel
t will seek through every means
personal delivery, post-office
il, box delivery, any legitimate
ans—to see that each Protes-
t boy for whom he is responsi-
gets a copy of the magazine
read. We can mail THE LINK
you, but you must distribute
We promise to make the maga-
e engaging, interesting, useful,
gious—if you will see that it
s to every Protestant boy and
in the services.

. Edgar Hoover points out that
fighting smut the citizens of a
mmunity must do three things:
p their eyes open for violators;
port realistic penalties against
dlars; and, finally, provide
lthy attitudes for young peo-
This third point is most
portant. It accentuates the
itive. Youth is filled with over-
ing energy and tremendous
osity. You can't leave these
rgies u n c h a n n e l e d. Says
over: "Encourage sports, camp-
social service, projects, dra-
ics." Well, he might also have said, *Encourage good reading.* THE LINK is good reading to put into the hands of soldiers, sailors, marines, and airmen!

We are always delighted to hear how THE LINK is being used effectively as a wholesome reading tool. Here, for example, is a letter from Joseph C. Elmer, Protestant chaplain of the Veterans Administration Hospital in Spokane, Washington, who writes: "Thank you kindly for the continued shipments of 50 copies of THE LINK. This publication is well received by our patients, and the supply is quickly exhausted. We encourage our patients to pass them on to others when they have read them."

But THE LINK is not only a *tool of wholesome reading;* it is also *a resource tool for discussion and talks.* The other day Chaplain Paul W. Reigner, who is the Protestant chaplain to accompany the "DEEPFREEZE III" expedition to Antarctica, wrote us requesting back copies of THE LINK. He pointed out that they have seven stations on the antarctic continent and because of weather conditions it is impossible for him to minister personally to the men in the outlying stations. So he wrote: "I have, therefore, selected key men to act in the capacity of lay leaders at each of the stations other than that to which I will be assigned. I am making every effort to provide these men with the

right type of literature and religious material to assist them in the conduct of the religious program at their respective stations. I am writing you in this connection to determine if you could provide back issues of THE LINK magazine for a twelve-month period."

We were glad to comply with Chaplain Reigner's request. We want THE LINK to be a resource magazine that will provide ideas, facts, information, questions for discussion and talks. Each month we carry four or five articles written around a central theme specifically to be used for this purpose. For example, in the January 1958 issue the theme is "A World at Work"; and the four subjects are "A Working World," "My Place in This Working World," "The Church's Place in the Working World," and "The Christian's Place in the Working World." Since THE LINK is used widely as a reading magazine, these studies, beginning with the November issue, will be presented as articles and interspersed throughout the magazine. We are trying to make them popular in style so they will be read by more of the armed forces personnel. However, in the back of each issue we'll carry a page or two that will give help on how to use these articles for study and discussion. We hope small groups of men will get together in bull sessions, in the chapel, in the barracks, anywhere, to discuss the ideas of the articles. Qu tions to provoke discussion w be included on these pages in t back.

One other new feature—we broadening out the coverage THE LINK to include young-ad family situations. Chaplains h pointed out that many of the m in the services are married, t there are dependents (women a children) near the bases to wh the chaplain ministers. Stories a articles of family life will th fore take a fair proportion space in THE LINK from here

Now, how can we do all t The point is, we can't in limited space of the old magazi Fortunately, however, THE L has been successful enough t beginning in January, we are larging the magazine to 64 p (instead of 48) and we shall h two colors on the cover. To title THE LINK will be added subtitle: "A Protestant Jou for Armed Forces Personnel." view of your suggestions, we lieve this will better describe contents of the magazine.

This expansion is made p ble by your generous support co-operation in the years past. hope you'll use this magazi your tool—more and more find it increasingly effective. E us to push up the circulatio 50,000—then to 75,000—the 100,000!

A tool shouldn't lie arou gather rust!

The Hainerberg Chapel Story

(Wiesbaden)

By BENJAMIN J. SHINN

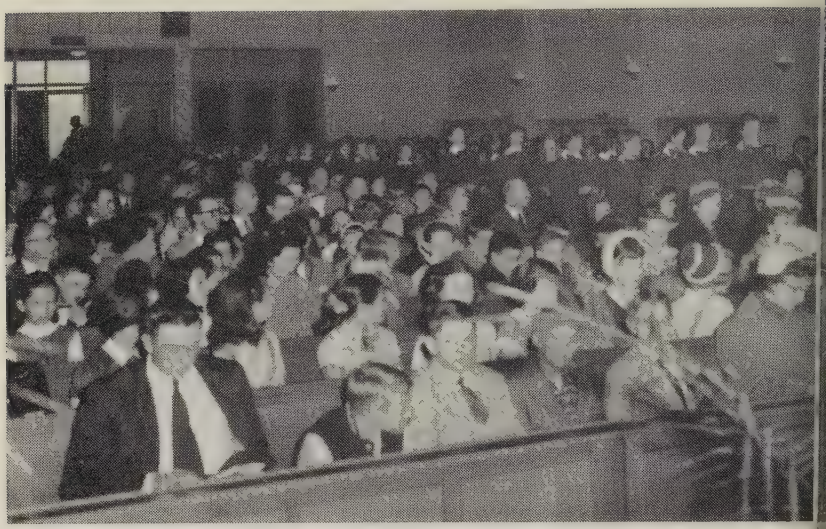
Senior Protestant Chaplain, Hainerberg Chapel
U.S. Air Force, Wiesbaden, Germany

HAINERBERG CHAPEL in Wiesbaden, Germany, is sited in the center of the largest Force housing area in Europe. iesbaden is the home of Headarters, United States Air Force Europe.

This chapel is a relatively new ility, having been dedicated on ter 1955. It has a seating capacof 600, and its program is deoped to provide a full parish for the residents of this housarea.

t the present time 70 per cent of the 2,600 housing units represent Protestant families. Thus, an estimated 5,600 persons are available for Protestant cultivation. The opportunities for a Protestant interdenominational program at Hainerberg Chapel are unique.

Protestant chaplains assigned to this chapel at the present time are Chaplain (Capt.) Benjamin J. Shinn (Methodist), Senior Protestant Chaplain, and Chaplain (Capt.) John E. Pickering (Disciples of Christ), Director of Religious Education. Chaplain ad-



Junior Choir Processional, Hainerberg Chapel, Wiesbaden, Germany

visers in the development of the chapel program include Chaplain (Col.) John C. W. Linsley (Episcopalian), Staff Chaplain USAFE; Chaplain (Lt. Col.) Gerritt E. Mouw (Presbyterian), Chief of Professional Division USAFE; Chaplain (Lt. Col.) Delvin E. Ressel (Luth., Mo. Syn.), Staff Chaplain 7100th Support Wing; and Chaplain (Maj.) Elijah H. Hankerson (American Baptist), Senior Protestant Chaplain 7100th Air Base Group.

An objective of the presently assigned chaplains is to provide a comprehensive and unified program of Christian education for the entire chapel constituency. This includes a program of worship and Bible study that children and youth can comprehend and a program to reach and h adults with an emphasis on gr study of the Bible, the chur home life and family problems developing a unified Protest program, each organization of chapel is regarded as having a tinct part in furthering relig knowledge. Thus, the chapel p calls for a variety of programs activities for every group, with its own purpose and desig to meet the educational object and growing religious needs o various age levels.

The religious needs of the dren are a most important fa in planning the unified prog Children are responsive to ex ences of worship. There graded department worship ices are held each Sunday. T

clude the use of the Scripture, mns, prayer, offering, all chosen th the age level of the group in nd. To supplement the worship vice on the department level d to encourage family worship the chapel, Junior and Inter-diate chapel choirs have been veloped. Thus, built into the neral Christian education pro-m are a Boy's Choir, a Girl's oir, and an Intermediate Choir. Because of its size, the Chapel nday School meets in the Amer-n Dependent School, which is ated directly across the street m Hainerberg Chapel. Chapel nday-school enrollment is 1,387, h an average attendance be-en 800 and 900 each Sunday. is school is staffed by 108 vol-teer teachers, who utilize 54 ssrooms. In the Nursery, Kin-garten, and Primary depart-nts each class is staffed with teachers.

The Unified Protestant Sunday ool Curriculum is utilized ex-sively here. No difficulty is ex-ienced in having the teaching terials arrive on time. Chap-n Pickering states that the chers approve of these lesson terials and that, as these lessons experience-centered, they meet needs and interests of each age up.

epartmental teachers' meet-s are held once each month. e emphasis is placed on the per use of curriculum mate-s and on techniques to stimu-late and guide the growing reli-gious life of each child.

Demonstration programs are held in each classroom at least once each year in order to familiarize parents with the curriculum, to enable the teacher to know the parent, and to encourage the parent to use materials brought home by the student.

Because of the constant rotation of Air Force personnel, a reception technique has been developed for enrolling new pupils in the Sunday school. When the child arrives with his parent for his attendance at the chapel school, he is met in the lobby by a receptionist who enrolls the child. The parent then is briefed on the total parish program and given a card to fill, on which he indicates areas of religious interest and capability. Through this simple technique many experienced teachers and leaders have been recruited for the chapel program.

Furthermore, this card is utilized by the chaplain in pastoral visitation on the newly arrived family.

Recognizing that the hour on Sundays is not enough, we organized last spring an experimental weekday school for children in the 4th, 5th, and 6th grades. Results have proved the worth of this additional effort, for more than 80 pupils voluntarily attended this school over the three-month experimental period. The program is being expanded this fall,

with provisions made to include Primary, Junior, and the Junior High age groups. Curriculum materials will be those provided by the Co-operative Publication Association.

July saw Vacation Bible School time come to Wiesbaden. The ten-day session had a daily average attendance of 758. The closing night demonstration program was attended by an estimated 1,600 people. The correlated schedule for each department included worship, Bible study, character stories, music, handicraft, Visual Aids, and pupil activity projects.

Sunday evenings a Junior High Youth Group and a Senior High Youth Group meet in Hainerbe Chapel. As the Wiesbaden scho has a dormitory for high-scho age children of Air Force pers nel stationed in small detachme throughout Europe, special forts have been initiated to courage and help these young p ple while they are separated fr their families and living in t community. Thus, many of t group join with young people the Wiesbaden folk in the act ties of the youth fellowships.

At least once each quarter, general services of Protestant w ship in Hainerberg Chapel devoted to a religious-educat program. Youth are encouraged

It's play time for Kindergarten children at the Hainerberg Chapel Vacation Bible School, 1957. The chapel is seen in the background.

Closing Demonstration Program of the Vacation Bible School, 1957, Hainerberg Chapel, Wiesbaden, Germany

ticipate in the services, and the ponse on the part of parents l youth has been most gratify-

One important part of the life Hainerberg Chapel is our visi- onal preaching program where- we invite guest chaplains from other NATO nations, leading nisters of the German churches, representatives from the rld Council of Churches to ich to our people.

nother integral emphasis of chapel plan is to educate the stituency in the necessity of ring in the missionary endeav- of the church at large. Thus, el and Sunday-school offer- ings at least once a month and during the holiday seasons are given to a commendable project. The amount given is generally around $250 each month. During recent months assistance has gone to the American Bible Society, Church World Service, the World Council of Churches, the Salvation Army (German), HilFswerk (Youth Relief Work of the Evangelical Church), a German Home for the Aged for refugees from East Germany, a German Children's School for the Deaf, and a German Rest Camp for City Children under the auspices of the Evangelical Church.

What, then, are the results of this unified program?

1. The chapel attendance is at an all-time high.

2. More than 250 people have a direct responsibility in furthering the chapel program.

3. Chapel Sunday-school enrollment has had a steady and significant increase.

4. Families are constantly aware of their opportunities for Christian service.

5. The chapel has become the church "home away from home" for many families.

6. The vision of our people has been broadened through this united effort. There is a real sense of worshiping and learning in the undivided church of tomorrow.

Theodore Roosevelt, 1858-1958

A Call to the American People

THIS IS A TIME less to indulge happy recollections of an earlier age than to summon the resources of the past to help men face the challenge of the present. . . . Mr. Roosevelt's achievements as political leader, statesman and Chief Executive were epoch-making. The personality which charmed his contemporaries with its gaiety, warmth and vigor, and dazzled them by the diversity of his interests and his instinct for action was the very stuff of which legends are made. But richer in meaning to us and to all men struggling to achieve or to maintain free institutions is the man who demonstrated in his own life this basic truth of free government: that *surpassing public service requires no surpassing gifts of intellect, only ordinary abilities raised to extraordinary power by those personal qualities that constitute character, and by the fire in the heart to give and to serve.*

Closer to us than the President who cut an inter-oceanic canal or the mediator of a war between rival empires is . . . the summoner of men and women to live for something greater than themselves; the prophet thundering through the land the moral laws underlying a free society . . . Hear this authentic American voice: *"The greatest victories are yet to be won, the greatest deeds yet to be done. . . . There are in store for our people, and for the causes we uphold, grander triumphs than have ever yet been scored."*

—THEODORE ROOSEVELT CENTENNIAL COMMISSION

Chaplains desiring to have a part in the observance are asked to write to the commission at its headquarters—
Theodore Roosevelt House, 28 East 20th Street, New York 3, N.Y.

What About the "Unified Curriculum"?

S THE Unified Curriculum meeting the needs of the mili-ry situation? How extensive is use? What are the alternatives using it? Is it flexible enough to dmit of frequent improvement? These and other questions are alt with in a paper recently re-ewed by the Armed Forces haplains Board. The paper was itten by Mr. John Ribble, who chairman of the Protestant hurch-owned Publishers' Associa-on Committee on Armed Serv-es Curriculum and technical nsultant to the Department of efense, Armed Forces Chaplains oard.

Though prepared primarily to lp interpret this program to ilians—directors of religious ucation, denominational-board ld-staff people, and others who y on occasion be asked to give lp to chaplains with their reli-ous education programs—the per holds interest for chaplains well.

Mr. Ribble begins by quoting Chaplain Edwin L. Kirtley, who, in an article in THE CHAPLAIN, April 1957, said:

> The Protestant requirements for religious education in the Army should be based upon two primary considerations: first, the spiritual needs of all Army personnel, including military, dependents, and certain civilians who serve the Army; and second, the religious education programs and objectives of Protestant churches, individually and collectively. These requirements have increased greatly in the past ten years.

Commenting that the same considerations apply equally to the Air Force and the Navy, Mr. Ribble then delineates the military situation that is so familiar to all chaplains—some 100,000 Protestant children, young people, and adults attending military Sunday schools; the isolation of many military installations even in the ZI; the language problem overseas, which precludes religious education of service personnel in civilian churches; the size of military Sunday schools, which show an average attendance of about 150 but which reach an attendance of 1,000 or more at some installations.

Mr. Ribble notes that the Army now has nine civilian directors of religious education, six of whom are in Europe and three in the U.S.A. The Air Force has one civilian director of religious educa-

tion at the large Lackland Air Force Base in San Antonio.

Forthright answers to many questions are provided by Mr. Ribble's presentation. For example, chaplains might want to ask:

Why do we need a unified curriculum for all the services?

Mr. Ribble's answer appears in the following words:

"In order to provide the pupils with continuity of study content wherever they might be in a base Sunday school, the easiest thing for the Armed Forces Chaplains Board to have done would have been to recommend a particular curriculum for use everywhere. If one denomination's curriculum were chosen, however, this would not have suited chaplains coming from all other denominations. The next most practical thing would have been for the services to settle upon a single nondenominational curriculum. But had this been done, all the other nondenominational publishers, whose materials had not been selected for recommendation, would have been up in arms—as would the denominational boards and publishers.

"Therefore, a systematic interdenominational curriculum has been brought together, which is described fully in the annually published brochure *Unified Protestant Sunday School Curriculum for Armed Forces,* which is sent to each Army, Navy, and Air Force chaplain about 1 May l his Chief of Chaplains. . . .

"Obviously, the more wid spread the use of the Unified Cu riculum, the more likely the ch dren and youth will benefit fro logical progression of content they are moved with their parer from one base to another.

"One reason this program is interservice program is that son times, as in Tokyo, the Army responsible for religious servic to Air Force and Navy reside personnel. In other situations, t Navy or Air Force may be respc sible."

How widespread is the actu use of this material?

Although chaplains are not *rected* to use the Unified Curri lum, only *encouraged* by th Chiefs to do so, "it is now e mated that more than 60 per c of the children, youth, and adu in military Sunday schools are ing taught through the use of Unified Curriculum."

But is this program really sa factory?

"The Chiefs of Chaplains not consider the problem c pletely solved by the introduct of the Unified Curriculum. . denominational leaders church groups could absorb r gious education for the milit services, some believe this wo be the solution. However, u some better program can be iss

at would offer a solution to the oblem of religious education in e armed forces, both at home d overseas, it will be necessary continue the present program d, with the help of chaplains d civilian church leaders, to prove it.

How is the program sponsored?

"This curriculum is the project the Religious Education Committee of the Armed Forces Chaplains Board. . . . The committee as attached to itself four consultnts: Miss Mildred Magnuson, for ildren's materials; Miss Merle ston, for young people's mateals; Mr. Fred McQueen, for ult materials; and Mr. John ibble, who acts as co-ordinator."

Is the program flexible enough take account of chaplains' iticisms?

"The program is not static. here is an annual review of the ntative selections of materials r the year ahead and the two ars following, in an over-all ree-year cycle. Different, better its are chosen when available. his has already improved the rriculum as originally devised r the first three-year cycle, which gan in the fall of 1954. Through is review procedure the comttee and consultants are able to ke account of problem areas as y arise and are reported ough the Offices of the Chiefs Chaplains."

How do the churches feel about this program?

"By and large, denominational agencies have recognized the special needs of the service-conducted Sunday schools and have not urged their chaplains to use their own denominational materials. On the contrary, such agencies, in the interest of an orderly curriculum content as the pupil is moved from base to base, have supported the use of the Unified Curriculum."

Is it expensive or inconvenient to order this material?

"Chaplains pay exactly the same prices as are paid by the Sunday schools of the respective denominations from which the curriculum items are chosen. For the most part, all the Unified Curriculum units are in use concurrently in the same quarter in the denominations from which they are chosen.

"An office has been set up in Nashville, Tennessee, by the Protestant Church-owned Publishers' Association so that chaplains need to deal with only one address. Only chaplains may order the Unified Curriculum. No civilian churches of any kind are serviced."

To use the Unified Curriculum, we need trained teachers. Can we get any help with leadership training?

This question goes beyond the scope of Mr. Ribble's paper. But

Chaplain Wallace M. Hale, who is chairman of the Religious Education Committee of the Armed Forces Chaplains Board, offers the following information:

PILOT PROJECTS to determine the best method for assisting religious education leaders in local installations are now under way with the co-operation of the General Commission on Chaplains, the Division of Christian Education of the National Council of Churches, and various denominations outside those bodies.

All three services are planni such pilot projects for the spri of 1958. One project is definite scheduled for Camp LeJeu Qualified professional leaders w visit and evaluate the religiou education organization and pro dures there. The next week w be devoted to motivational a instructional discussion to i prove both the general organi tion and the effectiveness of tea ing in individual classes.

These pilot projects will th be evaluated for further, lo range projects.

THE CHAPLAIN'S CALLING

TO PERSONALIZE your high calling in Christ Jesus and to emphasize your divine ambassadorship, the following paraphrasing is suggested for Paul's introduction to his letter to the Romans. Words changed or inserted are italicized.

"I, Chaplain ————————, a servant of Jesus Christ, called to be *a chaplain,* set apart for the gospel of God which he promised before hand through his prophets in the holy scriptures, the gospel concerning his Son, who was descended from David according to the flesh and designated Son of God in power according to the spirit of holiness by his resurrection from the dead, Jesus Christ our Lord, through whom *I* have received grace and *the call to the chaplaincy* to bring about obedience to the faith for the sake of his name among *the military personnel,* including *their dependents whom I serve,* who are called to belong to Jesus Christ."

—GYNTHER STORAASLI, *Director, Military Chaplaincy Commission, Evangelical Lutheran Church*

Delegates to the North American Conference on Faith and Order chat informally outside Hall Memorial Auditorium on the Oberlin College campus. (Dr. Marion J. Creeger, executive secretary of the General Commission on Chaplains, may be seen walking with Mrs. Creeger toward the center of the group.)

A Message to the Churches

From the North American Faith and Order Conference on "The Nature of the Unity We Seek"

Sponsored by the U.S. Conference for the World Council of Churches, the National Council of Churches of Christ in the U.S.A., and the Canadian Council of Churches

OBERLIN COLLEGE
OBERLIN, OHIO
SEPT. 10, 1957

WE HAVE been sent as representatives of our churches to the North American Conference on Faith and Order to study "The Nature of the Unity We Seek." The fact of our commissioning as delegates by our own communions has contributed immeasurably, we believe, to the productiveness of our labors. It has assured us that the search for ways of making manifest the unity of the people of God is acknowledged as belonging to the very life and mission of every part of the church. In the work of this conference we have been disciplined by the remembrance of the representative trust imposed in us, and we have been upheld by the prayers and hopes of many fellow Christians.

Meeting at Oberlin for this week-long conference have been 279 representatives of 39 Christian

bodies, together with 92 consultants and 36 accredited observers. We give thanks that the conference has been so inclusive in its membership that all of us have been encouraged by solidarities among Christians of the most varied inheritances.

At the same time we are saddened by the absence of members of other churches whom we recognize as fellow Christians, and we ask forgiveness for any failure of charity or understanding in us which may have kept them apart from our fellowship.

Gathered to consider the nature of the unity we seek, we give thanks for the unity we have found. This unity not only exists but is entirely the gift of God's grace and love. We are claimed for this unity as we confess with one voice, "While we were yet sinners, Christ died for us"; as we acknowledge Jesus Christ as Lord; and as we accept his commission to declare to all men the good news of his victory. This is the gospel which has ultimate power to shatter the human heart with wonder and shake the world with hope.

As we have known a common joy in the unity we now possess, we have also felt a common sorrow over the continuing fact of our separations one from another. We acknowledge the one Lord; we also own the peril of calling him "Lord, Lord" and failing to do the things he has commanded. We cannot forget that his prayer f the unity of his followers remai unfulfilled. Although some of o divisions arise out of loyalty truth that we now see, we mu acknowledge that Christ calls to a fuller comprehension of tru and more obedient service. T proclaim that Christ is the o Lord is to give him pre-eminen over all else—over our most ch ished traditions. This we have n done.

Yet God gives us hope. We not see clearly the path that G has set before us, but we are su that he is leading us and that Oberlin he has given us new lig

In this light we see that t church is God's church and th the unity is his unity. This uni we believe, is to be:

a unity in Christ who died for is risen, regnant, and will co again to gather together things in his judgment a grace;

a unity in adoration of God—c offering of wonder, love, a praise—

a unity of declared faith, sou ing the vast Amen of the wh church's believing life throu all the centuries;

a unity of bearing one anoth burdens and sharing one other's joys;

unity in which every ministry is a ministry of and for all the members, bound together in a worshiping and sacramental community;

unity in mission to the world, originating with, sustained by, and offered to the one Christ, and conducted with such transparency of love and faithfulness that the world will believe on him;

unity possessing rich variety in worship, life, and organization.

Our message to the churches is n expression of desire and hope nat something of what we have nought, experienced, and rought during these days to- ther may be shared widely with ur fellow Christians:

1. We commend a study of the ports of this conference. We in- te all churches, aided by these ports and findings, to engage ith us in bringing their present fe under the judgment of the ord of the whole church as we ruggle to understand the unity e seek.

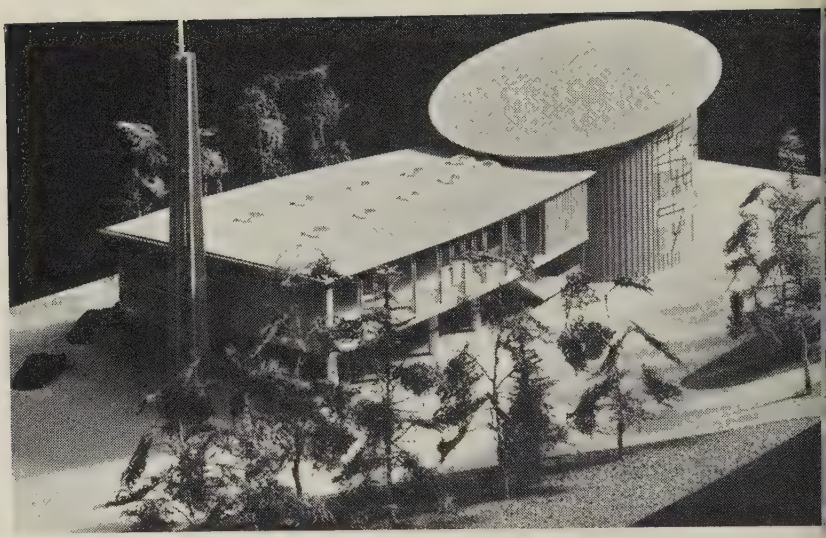
2. We call upon every local urch and congregation to ex- ine the way in which it makes sible the nature of the church Christ. It is not only in our parations as churches and de- minations but in our social stratification, our racial segregation, our introversion and self-content despite God's summons to our mission to the world, that we deny and refuse the unity he would offer us.

3. We look for continuing advance in the practical unity of united action by churches and congregations, and, with the Lund Conference and the Evanston Assembly, we repeat to the churches the question "whether they should not act together in all matters except those in which deep differences of conviction compel them to act separately."

4. We ask all Christians to pray unceasingly that the oneness of God's people may be made manifest among men.

As we invite our brethren to engage in this task of study and self-examination we also covet for them the renewal of joy, expectancy, and hope that has been ours in this conference. We have known more surely that in Christ "are all the treasures of wisdom and knowledge hidden"—not alone for the life of the churches in their quest for unity, but for all the people of God in their pilgrimage.

The next issue of The Chaplain will bring you highlights of the Oberlin conference, with special attention to the bearing of chaplaincy affairs on the conference theme.



A model of the Protestant Pavilion planned for the Brussels World's Fair

A Protestant Witness

AT BRUSSELS

Thirty million people are expected to visit the 1958 Brussels World's Fair. . . . Its aim is "to create an atmosphere and spirit of world fellowship." . . . Its theme is "The Nature and Destiny of Man."

For their modest but beautiful pavilion, Protestant Christians have taken this theme: "The New Humanity, as Seen in the Light of Jesus Christ."

NEXT SPRING, for the f
time since World War
the nations of the world will
their best feet forward in a m
moth world's fair. The plac
Brussels, Belgium; and the
officially named the "Brus
Universal and International
hibition," will be in session f
April 17 to October 19, 1958

The point of this big inte
tional hoop-de-la, the first s
the New York World's Fai

939, will be to emphasize "the nature and destiny of man."

"We aim to bring together people of every nation and every race, of widely different cultures and civilizations, and to make them conscious of their common humanity," says Baron Moens de Fernig, Commissioner General of the Belgian Government for the Exhibition.

According to forecasts, attendance will probably exceed 30 million. That's over 100,000 a day. A 500-acre site with fountains, landscaping, and flower gardens is being planned to accommodate this vast influx of the world's people.

A great Palace of International Co-operation will house such organizations as the United Nations, UNESCO, FAO, the Red Cross, and many others.

The United States will have a multimillion dollar pavilion of plastic and gold-colored steel on a six-and-one-half acre site between the massive exhibits of the Vatican City and the Soviet Union.

The Roman Catholic Church, through the Vatican City, has been working on plans for its vast pavilion, *Civitas Dei* ("City of God"), since 1954. It will include a chapel seating 2,000 where masses will be held all day long. There will be an auditorium seating 1,500 plus a restaurant for the convenience of fasters.

Planned as it is—in tune with the needs of a new age—the World's Fair obviously could not be complete without a Protestant exhibit. And the Protestants will be there, not through the sponsorship of a world organization or any other major church group, but through the faith, love, and work of Belgium's tiny Protestant minority (75,000 in a total population of 8,500,000).

THIS FORESIGHTED group, through the Federation of Protestant Churches of Belgium, and under the leadership of Netherlands Reformed Pastor Pieter Fagel, secured on faith 1,000 square meters in the very center of the grounds, near the 462-foot-high "Atomium" symbol of the 1958 Brussels World Exhibition. And the Belgian Protestants are going ahead with their dream with little or no aid from the rest of the world's Protestants.

The Protestant Pavilion will not be large, but it will be beautiful; its theme will be "The New Humanity, as seen in the light of Jesus Christ." It has been designed by M. Calame-Rosset, a Swiss architect who has lived most of his life in Belgium.

The Protestant center will be mainly of brass and aluminum, in prefabricated form. It will have a circular chapel, which will be a quiet spot for meditation. Here three short services will be held daily in different languages. An exhibition hall will feature va-

rious aspects of the life and work of the church in literature, interchurch aid, religious art, liturgy, evangelism, and social work.

After the Brussels Exhibition closes in the fall of 1958, the Protestant Pavilion will be moved to a desirable spot to serve a Belgian community or to become an ecumenical center for the Belgian Church. Costs of the project will be somewhere in the neighborhood of $120,000.

"The small Belgian churches are making an enormous effort to provide $20,000. They hope and pray that the more privileged churches in the world will supply the remaining $100,000," Pastor Fagel said.

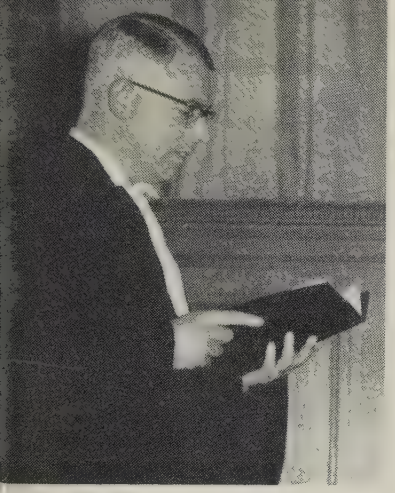
Churches and individuals in Germany, Switzerland, and The Netherlands have more than matched the Belgian churches' pledge. The United Bible Societies have given support and some money to the project. The World Council of Churches is giving moral support but has no funds for the center. And, as far as is known, no American church or church organization has yet contributed to this cause.

There are encouraging signs, however, that the great effort being made on behalf of all Protestantism by the Belgians will be recognized with more than words of praise. A group of American church people connected with the Washington (D.C.) Council of Churches has just organized an international committee for th Brussels Exhibition. And churc leaders from many parts of th world, intrigued by the possibi ties of this Protestant Pavilio after hearing about it at th World Council Central Comm tee meeting in New Haven, w ask their churches to join in th project when they return to the homes.

This article was sent to Th Chaplain *by* Presbyterian Li *which first published it under t title "A Small Church Serves A of Protestantism" in the issue f Sept. 7, 1957.*

Chaplains, what do you thi of this as a missionary proje Would you agree with the Was ington committee that it is magnificent opportunity for Christian witness to a world au ence"? Would you think it a co mendable project to offer to yo military congregations for des nated gifts?

If so, you are asked to send a contributions either to t Friends of the World Council Churches, 156 Fifth Ave., N York 10, N.Y., or else direct Pastor Pieter Fagel, Committ for Protestant Participation Brussels Exhibition, Avenue D leur 23, Brussels-Boitsfort, B gium. If you send a check to t former address, you can designa it specifically for the Protesta Pavilion at Brussels.



The Chaplaincy Program in Holland

By AART C. J. VAN DER POEL

Senior Chaplain of the Royal Netherlands Air Force

WHEN Dr. Marion J. Creeger paid his very welcome visit o the meeting of the Dutch Air orce chaplains last May, he in- ted me to write this article for HE CHAPLAIN. I feel privileged nd honored to do so. When such n invitation comes from abroad, nen we see that the chaplaincy ot only has significance for the ational churches but also pro- des a link across frontiers for eople with different backgrounds ho confess their faith in the ommon Lord of the world and ach human being.

Perhaps many things I am go- g to relate will be just an old ory to the American reader. Yet ere are certain differences in ur chaplaincy programs. These e partly to be explained by the fference in size of our countries, different relations between urch and state, and by con- asts in American and European ways of life. Anyway, it is always good to compare notes in order to learn from each other.

Position and Status of the Netherlands Chaplain

Recently the churches in The Netherlands have embarked on a strong missionary campaign among the young people of our country. At the beginning of this campaign a kind of preamble was published which contains the following statement:

> The gospel shows us the way to be human beings together. But the church can take this way only if her gospel word regains authority among the young people of our time and if she shows her solidarity with the world. That includes leaving her deeply rooted isolation and inspiring her members to go out into the living communities of the world.

When this campaign started, the chaplains, to their own sur-

prise, discovered that they were the best qualified and equipped among their fellow ministers to meet the challenge put to them!

An important factor, for instance, is that the chaplain wears the same clothes as the members of his flock—the military uniform. From the beginning of his service career his position has been clearly defined. He wears the badges of his (assimilated) rank: captain for those under 36 years of age, major for those over 36, lieutenant colonel for special staff functions, full colonel for the chaplain-in-chief. He belongs to military life; he shows his solidarity with the military world.

Uniform, (assimilated) rank, military badges, do not, however, make the chaplain into an officer or even a military man. He retains civilian status; he does not come under military discipline; he does not take the oath of allegiance. No military commander is entitled to give him orders. He is under the orders of no one except the chaplain-in-chief and the senior chaplain.

The chaplain in uniform has been a topic for discussion in the Dutch churches from the very beginning. This discussion was revived not so long ago when it became known that the chaplains of the new German Federal Forces will carry out their task in civilian clothes. There may be a valid reason for this, as the chaplain in the Nazi *Wehrmacht* was not supposed to be concern about anything but the pious sc and the hereafter. But this r son does not count in the tra tionally free democratic countr of Western Europe.

When the chaplaincy was fi established in the Dutch For the chaplain was dressed in frock coat; and he looked like scarecrow. The result was that crows but servicemen beca scared! The military uniform the chaplain in the Dutch For has been chosen, as official re lations state, "in order to g him the protection of the Gen convention and to facilitate presence with the troops, but no way to give him a milit status."

In practice, the officers' bad create no gulf between chapl and men. On the contrary, t are a big help to the chaplain carrying out his task. He reta full freedom to proclaim his m sage. In fact, he is even freer t his colleagues in civilian life, w very often are expected to ride hobbyhorses of the congregati who have called them.

Before being posted to his u the newly arrived chaplain tends a six-week course at chaplains' school in Eindho where he is initiated into secrets of military life and its ticular structures and proble Thus prepared, he goes to unit, camp, or air base.

Here he has many opport

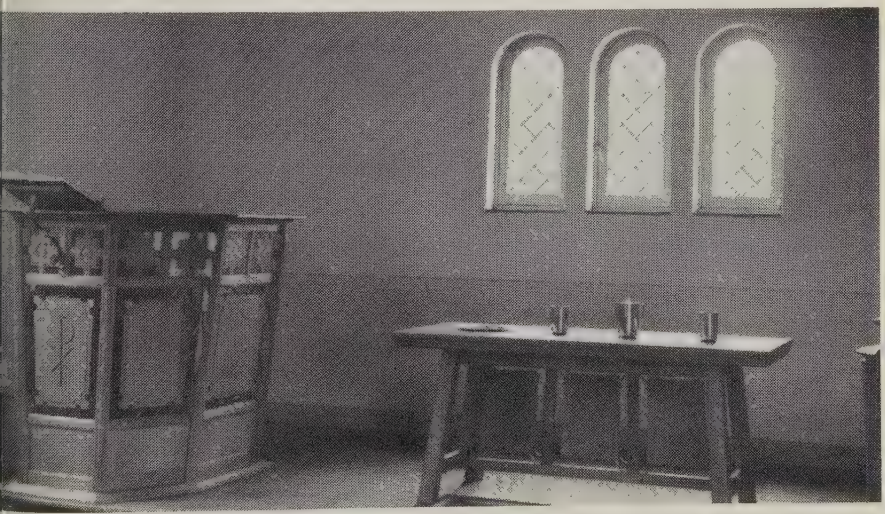
es to get in touch with his men. He has free access to the barracks, the workshops, and the hangars. By day and by night he allowed to take part in military exercises. There is room for him in jeep, tank, or aircraft. In short: He belongs to his men; he with them; he is received into their community in a way not possible anywhere else. Belonging to his flock in such a way prevents him from striking an attitude. A chaplain who tries to seem more than he really is, is seen through within a few days. But whoever really himself finds openings for the gospel he never dared to dream of.

The Chaplain and the Conscript

Universal military training and the service time of 18 months have made servicemen the most readily approachable large group of young Netherlanders. Within the military structure the whole male youth of the Netherlands, except those not medically fit, are received for a considerable time. And this is *the* chance for the church to meet those young people.

The chance, I say, not only because the chaplain is always there and with them, but also because he gets ample opportunity to bring his message in duty time. The weekly chaplain's hour is found on every training or operational schedule. That does not mean that the serviceman is compelled to attend. He is supposed to go, but whoever has objections gets exemptions on written application. In practice, however,

Protestant Chapel, Gilze-R'jen Air Base



"Beukbergen," a Protestant conference center for servicemen

such an application is a rare phenomenon.

The chaplain's hours give occasion to develop a systematic program of religious education. Two different approaches are being used. This is necessary because of the motley variety of people who attend the chaplain's meetings—variety ranging from religiously indifferent people and atheists to the staunchest fundamentalists. The only group not represented are the Roman Catholics, who have their entirely separate chaplaincy organization.

The first approach is direct confrontation with the message of the Bible and the Christian ethic. Twice a month each chaplain lectures on a certain portion Scripture. These portions chosen systematically in such way that in a period of 16 mon (the time the men have to rem in the service after their prim training) a basic knowledge gained of the contents of the O and New Testaments. As chaplains deal with the same p of the Bible—published mo over in *Reveille,* the Dutch equ alent of THE LINK—a continu is obtained which cannot broken by the many postings a other changes inherent in m tary life. In this manner an tempt is made to do away w the alarming lack of knowledg the contents of the Bible am

oung people, and to confront em directly with the good news. opics for the other chaplain's ours are found in the vital prob- ms of life and the world—for stance, sex and marriage, war d peace.

The second approach starts ith the situation of the service- an himself—his questions, the ay he spends his leisure time, s interests and hobbies, his ejudices and misapprehensions. loving from here toward the spel is a matter of continuous perimenting, trying and observ- g what is being done in other ctors of church life.

An important experiment now progress makes extensive use movies. They are not nec- sarily religious pictures, but rmal films shown on cinema reens. The chaplain presents a cture—for instance, *Come Back, ittle Sheba*. After the perform- nce he asks questions for the rpose of rousing the men's in- rest in moral and religious is- es. Effective questions on the ove-mentioned movie are: "Is is the kind of picture you would e to take your girl friend to?" Why have these people on the reen made such a mess of their es?" This program can be car- ed out thanks to the generous -operation of many command- g officers, who once a month put ree precious successive duty urs at the chaplain's disposal r these movie discussions.

But the chaplain is not only an instructor in religious and moral matters. Not the least of his work consists of counseling and pastoral care of the men in uniform. He gets in touch with the families, the home, and local churches. He consults commanding officers. In short, he does all in his power to prevent the "human essence" of the young man from getting lost in the authoritative and in many ways totalitarian structure of military life.

The Chaplain and the Career Serviceman

The chaplain is concerned not only with the large group of conscripts. He has a definite task among the career servicemen. Especially in the Royal Netherlands Air Force, with its number of specialized flying and technical functions, the majority consists of career servicemen who live in the neighborhood of the air bases with their families, in surroundings where often the normal facilities of church and school are lacking. In particular, problems occur in the mainly Roman Catholic southern parts of The Netherlands. Near the air bases whole villages come into being where hundreds of families cannot find their own kind of church or school in the existing communities.

Then a kind of paraparochial church comes into existence. The

The Beukbergen Chapel

Air Force chaplain becomes the village pastor of such an ecumenical air-base church. All this still is in a state of transition; often difficulties arise when the civilian churches in the neighborhood do not fully appreciate the needs of the new military communities. Nevertheless a new church life originates: several air-base chapels are crowded on Sundays; day schools and Sunday schools come into existence; communion and baptism services are held in the military camp—everything thanks to the understanding of many church authorities who are really discerning the signs of the tin

The work schedule on an base is, from the chaplain's po of view, not ideal. There are regular duty hours, night flyi many permanent services. The fore a chaplain has to show m initiative here than in an infan camp with a normal train schedule.

To facilitate the work of air-base chaplain, he is give so-called "religious center" building in which are locate modern chapel, rooms for cou and games, and the chapla office. This center is the ch

in's workshop. Here courses are ven, musical and cultural eve- ngs held; and on Sundays the hurch services and Sunday hools are conducted.

In this manner it is possible for ople who would not have an pportunity to get in touch with ie church—who originally, in ie majority, were not regular hurchgoers either—to be in- rporated into a full religious mmunity life. It is a possibility ith surprising results, perhaps ecause this paraparochial ecu- enical community is situated ithin the Air Force community, hich links people more closely gether than the village or par- h of our time.

Religious Center, Twenthe Air Base

Christian Leadership Courses

There are more opportunities for the chaplains to serve their men than the ones given in the units themselves. One of the most important opportunities is given in the Protestant conference center "Beukbergen."

The beautiful four-acre wooded estate of Beukbergen, located near Utrecht, is a Protestant conference center for servicemen. Its gracious country house can accommodate 72 persons at a time. Last year it served 6,000 people. With larger facilities, there is a potential of 24,000. All branches of the military come here: enlisted men, fighter pilots, generals. There are also several international conferences, so that NATO forces are included. Many officers, airmen, and chaplains of the United States Air Force have attended Beukbergen courses already. Here, as in many other contacts with the USAF, the active support of international religious activities by Chaplain (Maj. Gen.) Charles I. Carpenter has become very clear!

The origin of these Christian leadership conferences lies in the east of the Netherlands, on Twenthe Air Base. As businessmen heard of this project, they became increasingly interested in maintaining and improving the moral standards of servicemen. They gave enough money to buy Beukbergen and build the lovely mod-

Discussion Group at the Christian Leadership Center "Kroeskamp" at Heerde

ern chapel there. Later, when the government saw how successful it was, the center was given a partial subsidy.

The Army and the Air Force have approved the holding of conferences during working hours. Thus the men need not give up their normal leave in order to attend retreats. The Navy not having agreed to this as yet, the sailors' conferences are held during their week-end leave periods.

Whatever group is at Beukbergen has as its conference leader its own chaplain. This provides the chaplain an excellent opportunity for increased personal contact with his men. Lectures by outstanding professors, doctors, industrial managers, and other chaplains are discussed later in small groups. In addition, there are opportunities for recreation and personal conversation with the chaplains, and for morning and evening chapel servic About 30 per cent (occasiona even 60 per cent) of these w come to Beukbergen have no ligious affiliation. They come p haps for a change, or from cu osity; but many find themsel starting on a new path.

Two chaplains are resident Beukbergen. They emphasize t special effort being made to rea those in training as commission and noncommissioned office Such key personnel can set t tone of a whole group.

Another estate, at Heerde, h been bought recently. Th smaller center will be able to commodate 3,000 a year.

Religious Literature

Another aid to the chaplain his work is religious literatu As the newspapers, magazin and books produced by t churches are generally little su

ble for the chaplain's purpose, ne chaplains of the Netherlands rces produce their own litera- ire. It is either distributed freely r sold for a nominal price. Re- nt publications include two lumes by Chaplain-in-Chief De luis on servicemen in the New estament, one of which is being anslated into English; a book f the Air Force chaplain's work nd the problems of war and eace by Chaplain Van der Poel; nd a booklet on misunderstand- ngs of the Christian religions, ntitled *They Say,* by Chaplain iekerhof, director of the Dutch haplains' school at Eindhoven. The main publication is the ortnightly *Reveille,* roughly com- arable to THE LINK, in which rticles of topical interest alter- ate with new methods of bring- ng the good news to men and omen in uniform. Especially at hristmas- and Eastertime, new ethods of evangelism are tried ut in *Reveille.* These experi- ents have attracted attention in road circles. So each fortnight 0,000 copies of this publication nd their way among the troops. ree distribution is guaranteed by ontributions of the churches and ne subsidy of the Ministry of Var.

ifficulties

It certainly would not be right o end with the impression that ne work of the chaplain in The etherlands Forces is a smooth business crowned with much success and blessing. We meet many difficulties on our way.

Obstacles are to be found in the polyvalence of modern society, the materialist attitude of modern man, the big gap between the older and younger generations.

Also, in the churches themselves negative factors are at work. Lack of real ecumenical spirit, churchism, and some pacifist and neutralist tendencies should be mentioned here. And there is a romantic attitude which does not appreciate the changes of our modern world, which does not want to recognize the disintegration of the village or parochial community and consequently take the chances given in new communities like that of the Forces.

We have, further, not found a way yet to keep in touch with those men who have left the service and who do not seem to be able to find their places in the civilian churches although they realize the value of the religion they came to know during their time in the forces.

Last but not least, we find a permanent shortage of chaplains. Because of this the churches miss so many God-given chances!

The fine article "The Preaching of Phillips Brooks" in the August CHAPLAIN was reprinted by permission from *Preacher's Magazine.* To its editor we offer sincere apology for inadvertently omitting the credit line.

REVIEWS

Existentialism and Religious Belief
by David E. Roberts. Oxford 1957. 344 pp. $5.00.

Existentialism, the subject of this book, has become for many like "Mesopotamia" to the old lady of legend: she had no idea what it meant, but she loved to hear the sound of it. The air is thick just now with talk about "existentialism." The chaplain who must ask, "Who is this Kierkegaard?" is likely to meet the same incredulous looks as met World War II soldiers returning from four years in the South Pacific when they asked, "Who is this Frank Sinatra?" Beyond Kierkegaard, recognized after a century of neglect, contemporary philosophers like Martin Heidegger, Karl Jaspers, and Gabriel Marcel have become names to swear by, or at, depending on the viewpoint. The influence of the philosophy of existentialism is evident in theologians like Karl Barth, Rudolph Bultmann, and Paul Tillich.

Here is a way of philosophizing perhaps as old as Job but now finding contemporary relevance after a generation of crisis and catastrophe, especially in war-ravaged Europe. It protests against neat, logical, packaged philosophy; against objectivity and detachment from passionate concern in knowing; against facile optimism which evades risk, death, and destruction as primary data of life. In this way subjectivity, inwardness, freedom, and man's inner contradictions become central rather th peripheral themes for philosophy. S uations of anxiety and guilt, bored and nausea, inexorable death, all "(counters with nothingness" beco doorways to truth when faced w persistent honesty. The authentic m and true philosopher, according existentialism, is Unamuno's "m of flesh and bone" reflecting on own secret dread and longing, r the detached observer seeking a u versal system of categories in which fit Prometheus as well as protoz

Some of these themes have an vious kinship with those of the Bib Christians have good reason to lo closely at existentialism, not as warning against atheism or as a b wark for the faith, but as deeply s ous questioning of the meaning life in a world torn loose from tra tional moorings and disenchan with classical philosophy.

David Roberts takes just such close look in his posthumous bo *Existentialism and Religious Belie* critical appraisal of six influen thinkers in the movement, with s cial attention to religious implicati of each man's thought. If you h heard of the existentialists but h found neither time nor language cility to explore firsthand, Robe may be precisely the Vergil you n to guide you faithfully through strange territory. For one whose im of existentialism is that of left-b Bohemian decadence, he shows it be serious philosophy. For one w assumes there is some single exist

party line, Roberts displays the thinkers in their variety as well common interests. He does so th extraordinary empathy and reso- e refusal to set up straw men. This particularly commendable in the se of the avowed atheism of Sartre nd the antitheological bias of Hei- gger and Jaspers, since Roberts is mself a committed Protestant the- ogian.

Existentialism began, Roberts as- rts, as a frankly Christian mode of inking. He illustrates this with a illiant first essay on Pascal, too ten neglected as an important pre- rsor of modern existentialism. Two says on Kierkegaard are perceptive freeing the Dane from caricatures an irrationalist. "His main thesis not that faith conflicts with reason such, but rather with reason which s forgotten its own proper limits." hen follow chapters on Heidegger, rtre, Jaspers, and the only self- nfessed Christian in the contem- orary group, Marcel. The main apters are framed by a short in- oduction and conclusion reworked the editor, Roger Hazelton, from her writings of Roberts on the same bject.

I found this a deeply exciting ook. Roberts' training in depth sychology enables him to paraphrase ierkegaard's cryptic utterances on uilt and anxiety with startling rele- nce, as he does with Pascal's epi- ams on the greatness and misery of an. Equally luminous for me are s interpretations of Sartre on man's reducible freedom, Heidegger on veryman's escape from selfhood into lomesticated anonymity," Jaspers on l events as potential ciphers which n point to God, and Marcel's over- tures in the direction of a metaphysics of interpersonal relations. Trenchant criticism is here, too, but only after sympathetic exposition.

One could wish that Roberts had lived to complete this splendid study with an exploration of existentialism's influence in contemporary theology. Whoever does this further job will surely stand in Roberts' debt for his last and most enduring book, written by one who fulfilled his own definition of the true apologist: "one whose faith carries him to the point of self-identification with those to whom, after all, God is not a premise but a question or a target." And this is the principle of the Incarnation.

—L. Alexander Harper, *Minister, Congregational Church, Trumbull, Conn.*

The Interpreter's Bible, Vol. XII, ed. George A. Buttrick. Abingdon 1957. 817 pp. $8.75.

This final volume of the monumental *Interpreter's Bible* is needed because it deals with New Testament material which this reviewer dares to assume is seldom read and, when read, but faintly understood—namely, I and II Peter; I, II, and III John; James, Jude, and Revelation.

Of the last, Kirsopp Lake once said facetiously, "Revelation ought to be put on the films." But to the serious student of our Christian tradition there is more to this strange book than the colorful backdrop of the "sea of glass mingled with fire," the four famous horses, and the woman arrayed in purple and scarlet—to say nothing of the cryptic "666."

There is, for example, the stately passage in Rev. 21:1-6 which gave Van Eyck inspiration for his masterpiece.

Revelation gives, as Martin Rist here says, "the finest example of apocalypse in existence." His introduction makes clear what the basic pattern of apocalypse is; its relation to prophecy; and the canonical status of various apocalyptical books. The exegesis by Rist and the exposition by Lynn Harold Hough will clear up many a problem about this curious book which has played so large a part in our Christian tradition.

We greatly need, also, to study the shorter epistles. It is true that they contain nothing comparable to I Cor. 13, Rom. 8, the Sermon on the Mount, the great discourses of the Gospel of John. But their relevancy makes them important. They deal with the character of the Christian life as it developed in the church of the late first century, a pastoral church with the problems that we face today—namely, conflict within the church as well as attacks from without.

To neglect these books is a serious error. How many of us know the background for such passages as "God is love"; "Honor all men. Love the brotherhood"; "Cast all your anxieties on him, for he cares about you"; "Like living stones be yourselves built into a spiritual house"? These famous words are little grasped until we realize the fiery furnace in which they were fused; and we do not realize this until we read, with the help of critical notes, the short epistles.

Questions of date, authorship, place of writing, etc., are faced head on without dogmatism by writers including Gordon Poteat, Archibald Hunter, Amos Wilder, John Knox, and others—seasoned scholars who have outgrown arbitrary decisions and who present literary problems in such way as to stimulate further resear

Such research is invited by valuable bibliographies included each book studied.

This final volume follows the p tern of earlier volumes, giving each section the KJV and the R with exegesis and exposition. mention must be made of new tures:

First, a detailed index is provi for material contained in the en series of 12 volumes.

Second, an illuminating article included on the Dead Sea Scr Written by Frank M. Cross, Jr. sociate professor of Old Testam at Harvard Divinity School and p manent member of the Internatio Staff for Editing the Scrolls from Judean Desert), this article is a g antidote to loose and all-too-h writing on this subject.

Third, an addition for which m a layman will be devoutly gratefu the article on the history of bibl texts by John C. Trever. The art is accompanied by colored pl which allow the student to visua the precious fragments of texts to see the extreme difficulty of r ing and translating them.

Fourth—for this "cup runn over"—there is an article by Kenn L. Clark on the transmission of New Testament.

And *fifth,* there are two sections literary chronology—one by J Knox on the New Testament, one by Samuel Terrien on the Testament, Apocrypha, and Pse pigrapha.

—Seal Thompson, *Emeritus Professo Biblical History and Literature, lesley College, Wellesley, Mass.*

he Church in Soviet Russia by MATTHEW SPINKA. Oxford 1956. 179 pp. $3.25.

ommunist Christian Encounter in East Europe by ROBERT TOBIAS. Butler University School of Religion Press 1956. 567 pp. $8.00.

The first of these two volumes on e church in eastern Europe devel- s—one might say *establishes*—the esis that the Soviet state, in the rly years of the Bolshevik revolu- n wholly antipathetic toward the urch in Russia, now utilizes the urch as a valuable tool for its own rposes and policies. The consti- tional separation of church and te in Russia, then, is a delusion, ys Professor Spinka, who has spent uch of his professional life study- g this subject. Church and state are w joined in a "strange alliance" ich has grown out of similar aims leaders of both. The patriarch de- es the leadership of all Orthodox mmunions and is assisted in that est by the government, which en- urages intercourse between Russian urch heads and those of "satellite" untries as a means of extending d strengthening Soviet influence er those countries. "Church and te can work hand in glove to gain ese objectives" (p. 121).

The earlier chapters trace the uggle of the patriarchs Tikhon d Sergei to secure, first, survival, d then an independent church in e face of early Communist deter- nation to destroy it. In 1927, a ar after 117 bishops were exiled d the whereabouts of 40 others s unknown, and after he had spent erm in prison, Sergei made peace th the government. The declaration which he signed stated that the Soviet government was guiltless of any wrongdoing in relation to the church and placed the blame for all ills on church leaders themselves. His further declarations that there was not, and never had been, any religious persecution in the U.S.S.R. plus other services to the state, won privileges. In 1937, e.g., the national census included a religious question and found 57 per cent of the adult population affirming Orthodox belief. The service of the church to the state in World War II won further privileges for the former, so that many observers have expressed considerable satisfaction over the church situation there. The fact is, avers Spinka, that the present state of the church in Russia is "in many particulars, worse than ever before." For the church "has ceased to be a Church, and become an adjunct of the state. This is the tragedy of the Russian Church and its leadership" (p. 86).

This reviewer feels that that judgment is rather severe. There *is* still a church in Russia in spite of its leaders' (Alexei, Nicolai, *et al.*) betrayal of the cause and their nauseating sycophantic glorifications of the "great, God-given leader of the Russian people" (Stalin, now Khrushchev).

DR. TOBIAS' volume represents a vast amount of labor in (1) assembling the data found in the second half, constituting a "Chronicle of Events" in the history of Communism from 1917 to December 1950, and (2) writing an interpretation of the encounter which any student of the subject should read. Serving on the staff of the World Council of Churches in Geneva, the author traveled

extensively in eastern Europe conferring with church and government officials about church needs and possible assistance to meet them. He is one of the few persons in a position to write such a volume and has performed this service admirably.

Communist purposes are analyzed carefully, and the Communist religion is briefly described. The inner struggle of the church, its resistance, the necessity of finding a way of life *en situe,* the renewal and reform of the church in certain areas, are treated.

The first half of the volume is concluded by a provocative discussion of the relation of the church to society. The church should always remember its independence from (but relation to) its secular environment. In their (1) union with their Lord, (2) their common fellowship of the Spirit, and (3) the possibility of identity with responsibility and forgiveness for the world round about them, believers have all they need.

The author well remarks that position, prestige, and wealth may be unseen but dangerous encumbrances. If, in any environment, at the deeper level believers' purposes are determined by God, at the everyday level their acts are circumscribed by their social and political environment. "The Church, therefore, simply and quickly, must claim every real opportunity for preaching, teaching and witnessing within its existential situation. At this level of overt witness, flexibility, adaptation and opportunity are the Christian's watchwords" (p. 197).

The tragedy of America is that, indulging herself in her favored position and abundance, she lacks a sense of "spiritual involvement in wo tragedy" and invites eventual cl clysm on [herself] and finds her with no faculty to apprehend meaning and potential" (pp. 207 The section closes with a suggest discussion of "Signs of Grace a Renewal."

Let us not forget, however, that church in eastern Europe has l to Communism 22,000 schools 80,000 clergymen plus half that nu ber of monks and nuns besides estimable numbers of lay leaders deportation, imprisonment, dep tion, or death.

The one large question this revi er would ask concerning this sec volume is the reason for the tardi in its publication. The "Chronic ends with 1950, and, with the exc tion of a few later Hungarian re ences, it has nothing to say ab developments since then. Either book should have appeared earl or it should have been brought up date. Five years is a long time in fast-moving world.

—M. Eugene Osterhaven, *Professor Systematic Theology, Western Th logical Seminary, Holland, Mich.*

NOTES

by Elizabeth P. Lam

The Coming World Civilization William Ernest Hocking. Har 1956. 210 pp. $3.75.

Just as Augustine's *Civitas* postulated a world view that brid the ancient world, both pagan Christian, and the Western civil tion that was yet to emerge, so l fessor Hocking has attempted to the philosophical and religious fou

ons for the world community that s just over our horizon. He brings this momentous task the ripe wis- n of a lifetime of philosophical ection and writing, shrewd insight o contemporary issues, and wide erience as a churchman and a veler. He writes:

he era of "the civilizations" being t, what we now enter is either the era civilization or the era of universal olation. I shall write as though only former alternative were before us; I shall be writing of the conditions der which alone that alternative can realized.

The author's postulate of the fu- e is dependent, of course, on his alysis of the present interaction be- een the East and the West and of elements in each which bode od or ill. Modern Western society s lost its nerve and vitality, he intains, because it has looked to modern state, which dominates stern culture, for inner motivation d dynamic. Modern man must turn tead to religion, and more particu- ly to Christianity, as the one ele- nt that can bind the East and the st together and give to modern n the vitality essential for the ntinuance of our civilization.

Looked at from the concerns of a urchman, Hocking has given a gnificent philosophical justifica- n for the Christian missionary en- prise. He offers fresh and persua- e reasons for the world-wide mis- n of the church. He does so in ms that have meaning for the tern intellectual of a non-Chris- n background as well as for the stern church member for whom ditional evangelism has lost its ionale.

The language and style are Hocking at his best—vivid with analogy and almost poetic in beauty. Hocking says that this, his 20th, book is "the conspectus of my life thinking." It is much more than a philosophical synopsis. It is a courageous forecast of a possible future and the means for achieving it.

The Kingdom Beyond Caste by Liston Pope. Friendship 1957. 170 pp. Cloth, $3.00; paper, $1.25.

Christianity and Race by Philip Mason. St. Martin's 1957. 174 pp. $2.50.

Read in conjunction with each other, these two books testify to the world-wide revolution in race relations now taking place, to the involvement of the churches, to the spurious arguments—"Christian" and otherwise—being used to bolster the ways of segregation or *apartheid,* and to the inescapable demands for justice in race relations stemming from Christian roots.

Liston Pope, dean of the Yale University Divinity School and professor of social ethics, writes primarily of conditions in the South. His book will be particularly helpful to persons seeking some constructive method for the solution of the problems of integration. A Southerner himself, he thoroughly understands the social and psychological forces at work in this area.

"Education alone," he maintains "has very little effect on the barriers [of race]." He advocates experience in an interracial group as the most effective means of overcoming racial prejudice, coupled with the vigorous enforcement of a firm, decisive public

policy. His summary of the changes that have taken place in the status and fortunes of American Negroes in the past 20 years shows that this is a workable strategy.

Interracial relations within the churches, he maintains, have lagged behind other changes and constitute a real challenge to Christian people.

Mr. Mason writes of the complex and varied factors that make race relations in South Africa so critical. He explains the historical factors that account for the government policy of "separateness" and illuminates but does not condone the endorsement of this official position by the Dutch Reformed Church.

Less well known to Americans is his description of the very different developments taking place in Rhodesia and other African colonies.

Mr. Mason is not a theologian by training, and as a consequence his philosophical or theological arguments are at times a bit tedious. His practical experience in government service in India, however, and his obvious firsthand acquaintance with African affairs give authority to what he has written about practical issues.

The Nature and Mission of the Church by Donald G. Miller. John Knox 1957. 134 pp. Paper, $1.25.

The Gospel Jesus Preached by S. MacLean Gilmour. Westminster 1957. 238 pp. $3.75.

Sin and Salvation by Leslie Newbigin. Westminster 1957. 128 pp. $2.00.

Any one of these three books would be an excellent handbook for young people's groups or for adult church-school classes. Each was written v laymen in mind.

The paper-bound, inexpensive ume of Donald G. Miller's is a l and clear theological exposition the church written in such fu mental terms that it could be r with profit by members of any ch denomination. An excellent bibl raphy increases the usefulness of book.

Originally given over the Canad radio as a contribution of the Un Church of Canada to Christian e cation, *The Gospel Jesus Preache* a thoroughly readable "introducti to the study of the Gospels. Dr. mour, a competent New Testam scholar and experienced teacher, discusses the literature, then the m sage of Jesus, and finally Jesus' w about himself. To those unfam with historical criticism, the book give new knowledge and insight, only into the vitality of the primi church which preserved the word Jesus, but also into his Jewish vironment and background. The cussion of the possible relation Jesus to the Qumran sect, which Dead Sea Scrolls have brought light, is timely and a needed co tive to rather widespread pop misinformation.

The third volume comes from pen of the Deputy Moderator of United Church of South India a British churchman known to An cans for his outstanding work in World Council of Churches. It written originally for the vil teachers and pastors of India m tering to thousands of village gregations. It is a brief outlin Christian theology. Its appeal lie its simplicity and sincerity.

NEWS ROUNDUP

HAPLAINS

Delegates to the second **NATO** vy **Chaplains Conference** are nding two weeks in October visit- the U.S. The working sessions are eduled for the U.S. Marine Corps ools, Quantico, Va., Oct. 14-16, er which the delegates visit Wash- ton, Norfolk, San Francisco, and w York.

While in Washington, the Protes- t delegates are being entertained the General Commission on Chap- ns and Armed Forces Personnel. eting with them by special request a resource theologian is Professor bert T. Mollegen of the Virginia eological Seminary (Episcopal).

Money is now assured for the construction of a **chapel for the U.S. Air Force Academy** at Colorado Springs. Colo. The recent Air Force appropriations bill, which passed the Congress and was signed by the President, includes $3 million for the chapel. (The House had previously withheld funds after critics of plans for the chapel called it a "monstrosity.")

Chaplains who are eligible for **social security** coverage by virtue of services they perform in the exercise of the ministry beyond their duties in the chaplaincy now have until April 15, 1959, to file waiver certificates electing this coverage.

Official Marine Corps Photo

haplain Ivan C. Ellis greets Marine Corps Reserve leathernecks on their arrival at nado, Calif., where they will undergo two weeks' amphibious and vertical assault ing. Chaplain Ellis encourages the men to attend the church of their choosing while oronado's Silver Strand. He is the Landing Force Training Unit's chaplain.

(Although chaplains as such are not eligible for social security coverage, they are eligible for coverage on a voluntary basis as self-employed persons if, in addition to their work as chaplains, they perform services in the exercise of the ministry resulting in an income of $400 or more in any year.)

On the other hand, a chaplain has *two years from the time he gets out of the chaplaincy* to secure coverage, even though he gets out in 1959 or later, provided he has *not* had net earnings from self-employment of $400 or more, some portion of which was in the exercise of the ministry, in two or more of the taxable years 1955, 1956, 1957, and 1958.

What has been called "probably the largest daily vacation Bible school in the Far East" was run this year by the Yokohama Chapel Center and the Nasugbu Beach Chapel. The enrollment is reported as 666 children guided by 120 teachers and helpers. Most were children of Army personnel attached to the U.S. Army Transportation Terminal Command.

The school was directed jointly by **William C. Ford,** of the United Church of Christ, who is chaplain at the Yokohama Chapel Center, and **Irwin C. Bailey, Jr.,** of the Evangelical United Brethren Church, who is chaplain of the Nasugbu Beach Chapel.

The newly elected national chaplain of the Reserve Officers' Association is **W. Ivan Hoy,** assistant professor of religion at the University of Miami, Coral Gables, Fla., who is a member of the U.S. Naval Research Company there.

As national chaplain, Dr. Hoy will represent chaplains of all the services on active and inactive duty. He will be responsible for the religious phase of the next national convention, which is tentatively scheduled Atlantic City, N.J.

A new *Protestant and Catholic L Leaders Manual* has been prepa by **Robert M. Schwyhart** (recen relieved by **Roland Faulk** as Pac Fleet Chaplain) for use by ships the Pacific Fleet.

Schwyhart reported Aug. 25 to Naval Training Center, Great Lak Ill., as the center chaplain.

Navy Chaplain **A. M. Oliver** has lieved Army Chaplain **Edward Mize** as executive director of Armed Forces Chaplains Board. M has been assigned to U.S. Army W College, Carlisle Barracks, Pa.

Recently returning from US EUR, **Albert C. Wildman** has b assigned to HQ U.S. Army Infa Center, Fort Benning, Ga.

Herman H. Heuer, formerly Corps chaplain in the Far East, been assigned to 6th Army Presidio of San Francisco, Calif.

John H. Craven, Protestant c lain of the Naval Air Station, Ats Japan, will receive a citation by liam Jewell College, Liberty, Nov. 14. The Baptist chaplain is of five distinguished alumni ch for the award at the Achieven Convocation at the college.

Presbyterian Chaplain **Augus P. Donnelly** reported the end of gust to HQ First U.S. Army, Fort Governor's Island, N.Y. He has assigned to the First Army Cha Section as Chief, Reserve Forces sion.

Paul W. Reigner, formerly Pr tant chaplain, Fleet Activities, bo, Japan, has gone to the Anta for service with "Operation D

Official Marine Corps Photo

The Mitama Church (Okiwa Spirit of Jesus Christ) has "spic and span" look, thanks the United Fellowship of otestants of the Camp Hauge apel, 3rd Marine Division AF Pacific. Seen at work are pt. Charles Walker *(left)*, m Camp Smedley D. Bulter, d Chaplain Stanford E. Linv, then with the 12th Marines Camp Hauge. (On 5 Aug. aplain Linzey was transferred the Naval Training Center, n Diego. He was succeeded Arthur L. Dominy.)

eze III." Before leaving Japan, igner received from the mayor of sebo a letter of appreciation for s efforts in promoting good will beeen the American community and e Japanese population.

While leading the United Fellowip of Protestants at Camp Hauge, kinawa, Chaplain **Stanford E. Lin**v obtained new shoes for 70 boys d girls at Airen-En Orphanage. ee picture above for further news Chaplain Linzey.)

The three Wesley memorial winws recently dedicated in the Washgton (Episcopal) Cathedral are the t of a Navy chaplain and his sister. tely at Parris Island and now in e Reserve, the chaplain is **Robert Stretch.** The sister, Miss Florence retch, is a Methodist; the chaplain an Episcopalian. Given in memory their parents and a brother, the ndows depict John Wesley; his other Charles; and their mother, sanna.

Chaplain Stretch is now teaching at the Iolani School, an Episcopal school in Honolulu.

Military chaplains have accounted for more than **5,000 new members** of The Methodist Church in the last two years, according to records of the Methodist Commission on Chaplains.

The U.S. Army Security Agency has given a Certificate of Achievement to Methodist Chaplain **Trevor D. Turner** for outstanding service in the Far East. Turner, who is now in the Reserve, is pastor of the Peakland Methodist Church, Lynchburg, Va.

About 60 members and 20 counselors of the Christian Youth Fellowship from Tachikawa and Kisarazu held a three-day religious retreat last month at the Seizan Hotel, Karuizawa, Japan. This retreat, the first of its kind, was directed by Chaplain **David K. Shelton,** director of religious education at Tachikawa Air Force Base.

Paul Tomasovic, called "the flying parson," is the new NAMAP staff chaplain at Tachikawa, Japan. He releaves **Norris T. Morton,** base chaplain, who has been acting as staff chaplain also. Morton has been granted leave this month to visit Saigon, Thailand, and India.

Rufus A. Cooper, Protestant Army chaplain at Camp Kure, Japan, recently turned over to the camp commander $302.41 and 500 pounds of clothing for flood relief in the stricken Kyushu area of Japan.

Recent deaths:

American Baptist Chaplain **John W. Lind,** HQ 852nd AAA Missile Battalion, Milwaukee, Wis., died April 5, 1957.

Methodist Chaplain **Hugh C. Embry,** senior chaplain, USS *Forrestal,* accidentally fell to his death from the flight deck through an elevator shaft on Aug. 17, 1957.

PERSONALITIES

Last summer **Edward L. R. Elson,** pastor of the National Presbyterian Church and president of the Military Chaplains Association, was decorated by the heads of two nations while on an extended tour of the Middle East. The President of the Republic of Lebanon conferred upon him the nation's highest decoration, the Medal of Merit, First Class; and King Hussein of Jordan bestowed the Silver Star, Commander Order.

Dr. Elson visited the Middle East in his capacity as chairman of the National Council, American Friends of the Middle East.

According to *Christianity Today,* General **Sun Yup Paik,** a hero of the Korean War and commanding officer of the First ROK Army who last year was baptized by Dr. Kyung Chik Han of Seoul's Yong Nak Presbyterian Church, was recently promoted to post of Army Chief of Staff.

Warner Sallman, Chicago a whose "Head of Christ" painting perhaps the most widely owned w of religious art, was honored Oc in Washington, D.C., with the *U Room*'s 1957 Award for World C tian Fellowship.

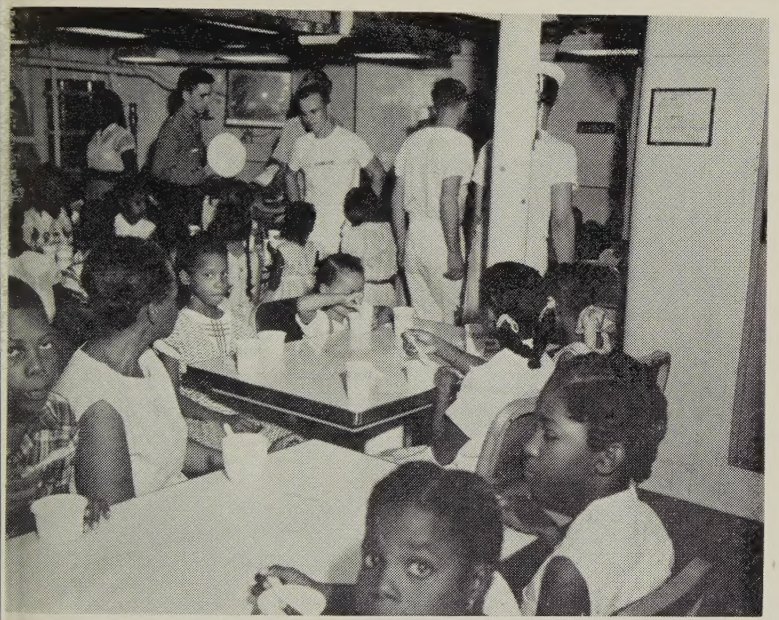
Adlai C. Holler, Sr., has b named editor of the South Caro *Methodist Advocate,* succeeding **Claude Evans,** who recently resig to become chaplain and preache the University at Southern Met ist University, Dallas, Tex.

Both men have served as N chaplains; and **Adlai C. Holler,** is an Air Force chaplain recently signed to Malden Air Force Base,

Navy chaplains in San Diego the privilege in August of attenc two homiletics seminars condu by **David A. MacLennan,** pasto Brick Presbyterian Church, Roche N.Y., who formerly taught preacl at Yale. Of the 71 chaplains participated, Dr. MacLennan wr "Their sermonic prowess was unc monly high."

Methodist chaplains serving in Far East will gather Nov. 4-7 in C Japan, for a retreat sponsored their denomination's Commissior Chaplains. **John R. McLaughlin,** eral secretary of the commission, direct the program. Scheduled speakers and resource leaders three Methodist bishops: **G. Bro Oxnam** of Washington, D.C.; **Do H. Tippett** of San Francisco; **Gerald Kennedy** of Los Angeles.

Louis H. Evans, minister-at-l of the Presbyterian Church, U. and author of the recent book *Th America's Hour,* conducted Protes



Official U.S. Navy Photo

Panamanian children from San Jose Centro, Cristobal-Colon, Canal Zone, enjoy the hospitality of sailors, marines, and midshipmen aboard the USS *Boston*. The *Boston*, said to be the world's first guided-missile cruiser, participated this summer in the Midshipman Training Cruise "Bravo" to Valparaiso, Chile. Chaplain of the *Boston* is Eugene J. Kapalczynski, USN. Also aboard, for temporary active duty, was Chaplain Donald M. Sterling, pastor of the Sandstone, Minn., Congregational Church.

sions in the Alaskan Air Com-
nd the last week of September.

aniel A Poling, editor of the
istian Herald, conducted retreats
Protestant chaplains in Japan and
ea last month.

reek Orthodox Archbishop **Athe-**
oras recently visited American
icemen in Japan and Korea. His
rt was Chaplain **Nick S. Karras,**
N.

eith R. Bridston has been ap-
nted for one year to succeed **J. Robert Nelson** as executive secretary of the Department of Faith and Order of the World Council of Churches. Last month Nelson assumed his new duties as dean of Vanderbilt's School of Religion, Nashville, Tenn. Bridston is a former secretary with the World's Student Christian Federation and a former missionary teacher in Indonesia.

Princeton opened this fall with a new president, **Robert F. Goheen,** who succeeds **Harold W. Dodds.** The university's youngest president in almost 200 years, Dr. Goheen, 37, is a

Official U.S. Navy Pho

Looking like a Christmas tree of children, the participants of the Summer Bib School at the U.S. Naval Station, San Juan, Puerto Rico, look at the camer Classes enrolled about 140 children, with a staff of 45 teachers and helpers. T school was conducted under the supervision of William E. Brooks, Protestant cha lain at the station.

former assistant professor of classics at Princeton.

Joseph Sittler has gone to the Federated Theological Faculty of the University of Chicago as professor of systematic theology. Sittler, formerly at Chicago Lutheran Seminary, made a brilliant contribution to the recent Faith and Order Study Conference at Oberlin, Ohio. As chairman of the World Council's North American Theological Commission on Worship, he approached questions of church unity in terms of "The Shape of the Church's Response in Worship."

Nels F. S. Ferré succeeds **Roger Hazelton** this fall as Abbot professor of Christian theology at Andover Newton Theological School, Ne Centre, Mass. In doing so, Fer turns to a former post after tea seven years at Vanderbilt.

Rachel Henderlite, whose re book reviews are invaluable to CHAPLAIN, has been named di of the new department for res under the Board of Christian E tion of the Presbyterian Church She will continue to teach a denomination's graduate schoo lay workers, Richmond, Va.

Edward LeRoy Long, Jr., aut *Conscience and Compromise,* h signed from the faculty of Vi Polytechnic Institute to become

ate professor of religion at Oberlin ollege in Ohio.

Recent deaths:

John M. Alexander, founder and resident of the Protestant Radio and elevision Center, Atlanta, Ga., died ug. 7 at the age of 65. Beginning in 43 with a rented room and inade- ate funds, Dr. Alexander devel- ed a center valued at $750,000. he center's facilities and programs, cluding the "Protestant Hour," are ailable to missionaries all over the orld and to the Armed Forces.

Ronald Knox, English scholar, riest, and long-time chaplain to oman Catholic students at Oxford niversity, died Aug. 24 at the age 69. Best known for his translation the Bible, he is the author of oetry, satire, devotional works, com- entary, and even "whodunits." Prot- tant ministers have admired his mous "Slow Motion" books on the ass, the creeds, and the Gospels. is name is being coupled with rdinal Newman's for his stature in e religious life of England.

TERNATIONAL

Called by *Presbyterian Life* "one of e most significant church mergers Christian history," a union plan s approved in principle by **seven ian churches** in July. After 28 years negotiations, the vote was unani- ous to proceed with the North In- a Church Union Plan, which pro- les for the organic union of the urch of India, Pakistan, Burma, d Ceylon; the United Church of rthern India; the Methodist urch in Southern Asia; the Meth- ist Church (British and Australian nference); the congregations as- iated with Baptist missionary so- ties in India and Pakistan; the urch of the Brethren; and the Dis- les of Christ.

The *Christian Century* recently reported that leaders of **35 European churches,** meeting in Denmark, "voted to create a Conference of European Churches—a provisional body pending formation of a council that will act as a regional organization in touch with the World Council of Churches, strengthening links between European churches within the ecumenical movement and fostering exchange of thought between East and West. Headquarters will be established in Holland."

At its August meeting in New Haven, the **Central Committee of the World Council of Churches** accepted unanimously applications from **five new churches:** the Evangelical Lutheran Church, U.S.A.; Presbyterian Church of East Africa; Gereformeerde Church in Indonesia; Burma Baptist Convention; and Presbyterian Church of Jamaica.

The committee agreed that the 1960 Assembly would be held at the University of Ceylon, near Kandy, **Ceylon.**

Missionary leaders are concerned over a recent survey of the **World Health Organization,** which reports only 1,200,000 physicians in the world and warns: "This is not enough in view of the world's health needs and the inequality of distribution of doctors in different countries." The WHO survey shows, e.g., one doctor for 9,111 persons in Africa; one for 946 in North and Central America; 2,505 in South America; 6,804 in Asia; 4,898 in the eastern Mediterranean; 956 in Europe; 1,151 in Oceana.

Israel is planning a "festival year" for its 10th anniversary (April 1958 to May 1959). *Israel Tourist News* announces that an exhibition costing $1,500,000 will be open throughout next summer at the Convention Center in Jerusalem.

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